# ESSAIES
AND
## *Religious Meditations*
OF
Sir *FRANCIS BACON*, Knight,
Attorney General to King *JAMES* the first.

---

*Glory and Honour are the Spurs to Virtue.*

*As generally Mettel is more precious than Stone, and yet a Diamond is more precious than Gold, ſo generally in warmer Climates [it hath been noted] the People are more Wiſe; but in the Northren Climate, the Wits of chief are greater.*

---

Printed in the Year 1688.

76

## I. Of *DEATH.*

MEn fear Death, as Children fear to go in the dark; and as that natural fear in Children is increaſed with Tales, ſo is the other. Certainly, the fear of Death, is Contemplation of the cauſe of it. but the fear of it for it ſelf, is weak. You ſhall read in ſome of the Fryers Books, of Mortification, That a man ſhould think with himſelf, what the the pain is, if he have but his Fingers end preſſed or tortured, and thereby imagin what the pains of Death are, when the whole Body is corrupted and diſſolved; when many times Death paſſeth with leſs pain, then the torture of a Limb For the moſt Vital parts, are not the quickeſt of ſence. Grones and Convulſions, and a diſcoloured Face, and Friends weeping, and Blacks, and Obſequies and the like, ſhew Death terrible. It is worthy the obſerving, that there is no Paſſion in the mind of Man ſo weak, but maſters the Fear of Death; and therefore Death is no ſuch Enemy, when a man hath ſo many Followers about him, that can win the combat of him. Revenge triumphs over Death; Love eſteems it not; Honour aſpireth to it; delivery from Ignominy, chuſeth it; Grief flyeth to it; Fear pre-occupateth it. It is no leſs worthy to obſerve, how little alteration in good Spirits the approaches of Death make: but they are the ſame till the laſt. It is as natural to die, as to be born, and to a little Infant, perhaps the one is as painful as the other.

## II. Of *CUNNING.*

WE take Cunning for a ſiniſter or crooked Wiſdom; and certainly, there is a great difference between a Cunning Man, and a Wiſe Man, not only in point of Honeſty, but in point of Ability. There are ſome

ſome that are good Canvaſſes, and Factious, that are otherwiſe weak men. Again, it is one thing to underſtand Perſons, and another thing to underſtand Matters: For many are perfect in mens Humours, that are not greatly capable of the real part of Buſineſs, which is the Conſtitution of one that hath ſtudied Men more then Books. Such men are fitter for Practice, then for Counſel, and they are good but in their own alley; turn them to new men, and they have loſt their aim. Many are the differences between Cunning and Wiſdom, and it were a good deed to ſet them down; for that nothing doth more hurt in State, then that cunning men paſs for wiſe.

## III. Of *Marriage*, and *Single Life.*

HE that hath VVife and Children, hath given Hoſtages to Fortune, for they are Impediments to great Enterprizes, either of Virtue or Miſchief. Certainly the beſt Works, and of greateſt Merit, for the publick, have proceeded from the unmarried, or childleſs men, which have ſought Eternity in Memory, and not in Poſterity; and which both, in Affection and Means, have married, and endowed the publick: Yet ſome there are, that lead a ſingle Life, whoſe Thoughts do end with themſelves, and do account future times Impertinencies. Nay, there are ſome others, that eſteem VVife and Children but as Bills of Charges. But the moſt ordinary cauſe of a ſingle Life, is Liberty, eſpecially in certain Self-pleaſing, and humorous Minds, which are ſo ſenſible of every Reſtriction, as they will go near to think their Girdles and Garters to be Bands and Shackles. Unmarried men are beſt Friends, beſt Maſters; not alwayes beſt Subjects, for they are like to run away: and almoſt all Fugitives are of that condition. Certainly, VVife and Children are a kind of Diſcipline of Humanity; and ſingle men are more Cruel

and Hard-hearted; good to make ſevere Inquiſitors. Grave Natures led by Cuſtom, and therefore conſtant, are commonly loving Husbands. Chaſte women are often proud, and froward, as preſuming upon the merit of their Chaſtity. It is one of the beſt Bands both of Chaſtity and Obedience in the Wife, if ſhe think her Husband wiſe, which ſhe will never do, if ſhe find him jealous. VVives are Young mens Miſtreſſes, Companions to middle Age, and old mens Nurſes. So as a man may have a Quarrel to marry when he will: but yet he was reputed one of the wiſe men, that made anſwer to the Queſtion, when a man ſhould marry: *A Young man not yet, an Elder man not at all.* --But hear *Quarles*,

A woman's Rule ſhould be of ſuch a faſhion,
Only to guide her Houſhold, and her Paſſion,
And her Obedience never's out of Seaſon,
So long as either Husband laſts, or Reaſon.
Ill thrives that hopeleſs Family, that ſhows
A Cock that's ſilent, and a Hen that crows.
I know not which live moſt unnatural Lives,
Obeying Husbands, or commanding Wives.

## IV. Of *Parents* and *Children*.

THe Joys of Parents are ſecret, and ſo are their Griefs and Fears: they cannot utter the one, nor will they utter the other. Children ſweeten Labours, but they make Misfortunes more bitter: they increaſe the Cares of Life, but they mitigate the remembrance of Death. The Perpetuity by Generation is common to Beaſts, but Memory, Merit and noble VVorks are proper to men. They that are the firſt raiſers of their Houſe, are moſt indulgent towards their Children, beholding them as the continuance, not only of their Kind but of their VVork; and ſo both Children and Creatures. The difference of Affection in Parents, towards

towards their ſeveral Children, is many times unequal, and ſometimes unworthy; eſpecially in the Mother, as *Solomon* ſaith, *A wiſe Son rejoyceth the Father, but an ungracious Son ſhames the Mother*. A man ſhall ſee, where there is a Houſe full of Children, one or two of the eldeſt reſpected, and the youngeſt made VVantons, but in the middle, ſome that are as it were forgotten, who nevertheleſs prove the beſt. The Illiberality of Parents in allowance towards their Children, is an harmful Error, makes them baſe, acquaints them with Shifts, makes them ſort with mean company; and makes them ſurfeit more when they come to plenty. And therefore the Proof is beſt, when men keep their Authority towards their Children, but not their Purſe.

## V. Of *Nobility*.

NOw Nobility is but the act of Power, but ancient Nobility is the act of Time. The firſt Raiſers of Fortunes are commonly more Virtuous, but leſs Innocent then their Deſcendants. For there is rarely riſing but by commixture of good and evil Arts. But it is reaſon the Memory of their Virtues remain to their Poſterities, and their Faults dye with themſelves. Nobility of Birth commonly abateth Induſtry; and he that is not induſtrous envieth him that is; beſides, noble Perſons cannot go much higher; and he that ſtandeth at a ſtay, when others riſe, can hardly forbear motions of Envy. On the other ſide, Nobility extinguiſheth the paſſive Envy of others towards them, becauſe they are in poſſeſſion of Honour, and Envy is as the Sun beams, that beat more upon a riſing Ground, then upon a level. A great Nobility addeth majeſty to a Monarch, but diminiſheth Power, and putteth Life and Spirit into People, but preſſeth their Fortunes. Certainly Kings that have able men of their Nobility, ſhall find eaſe in employing them, and

and a better ſlide into their Buſineſs: For People naturally bend to them, as born in ſome ſort to command.

## VI. Of *Great Place.*

Men in great Place, are thrice Servants; Servants of the Soveraign or ſtate, Servants of Buſineſs, and Servants of Fame; ſo as they have no freedom, neither in their Perſons, nor in their Times, nor in their Actions. It is a ſtrange deſire to ſeek Power, and to loſe Liberty, or to ſeek power over others, and to loſe Power over a man's ſelf: The riſing unto Place, is laborious, and by paths men came to greater pains, and it is ſometimes baſe: And by Indignities men came to Dignities: The ſtanding is ſlippery, and the regreſs is either a down-fall, or an Eclipſe, which is a Melancholly thing. Nay, retire men cannot, when they would, neither will they, when it were Reaſon, but are impatient of privateneſs, even in Age and Sickneſs, which require the Shadow. Certainly, great Perſons had need to borrow other mens Opinions to think themſelves happy: for if they judge by their own feeling, they cannot find it; but if they think with themſelves what other men think of them, and that other men would fain be as they are, then they are happy, as it were, by Report, when perhaps they find the contrary within; for they are the firſt that find their own Griefs, though they be the laſt that find their own Faults. Certainly, men in great Fortunes are Strangers to themſelves, and while they are in the puzzle of Buſineſs, they have no time to tend their Health, either of Body or Mind. Power to do good, is the true and lawful end of aſpiring. Merit is the end of man's motion; and Conſcience of Merit is the accompliſhment of man's Reſt. For if a man can in any meaſure be partaker of Gods Theater, he ſhall likewiſe be partaker of Gods Reſt. In the diſcharge

charge of thy Place, ſet before thee the beſt Examples, for Imitation is a Globe of Precepts. And after a time, ſet before thee thine own Example, and examine thy ſelf ſtrictly, whether thou didſt not beſt at firſt ſeek to make thy Courſe regular that men may know beforehand what they may expect: but be not too poſitive, and expreſs thy ſelf well, when thou digreſſeſt from thy Rule. Imbrace and invite Helps and Intelligence, touching the execution of thy Place, and do not drive away ſuch as bring thee information, as medlers, but accept them in good part. The Vices of Authority are chiefly four; *Delays*, *Corruptions*, *Roughneſs* and *Facility*; For Delays give cauſe access, keep times appointed, go through with that which is in hand, and interlace not Buſineſs but upon neceſſity. For Corruption, do not only bind thine own Hands or thy Servants hand, that may take, but bind the hands of them that ſhould offer; for integrity uſed, doth the one, and Integrity profeſſed, with a manifeſt deteſtation of Bribery doth the other. And avoid not only the fault, but the Suſpition: For Roughneſs, it is a needleſs cauſe of diſcontent. Severity breedeth Fear, but Roughneſs breedeth Hate. Even Reproofs from Authority, ought to be grave, and not taunting. As for facility, it is worſe then Bribery; for Bribes come but now and then, but if Importunity, or idle Reſpects lead a man, he ſhall never be without. As *Solomon* ſaith, *To reſpect Perſons is not good, for ſuch a man will anſwer for a piece of Bread.* It is moſt true that was anciently ſpoken: *A Place ſheweth the man, and it ſheweth ſome for the better, and ſome for the worſe.* It is aſſured ſign of worthy and generous Spirit, whom Honour mends. For Honour is or ſhould be the place of Virtue; and as in Nature, things move violently to their place, and calmly in their place; ſo Virtue in Ambition is violent, in Authority ſettled and calm.

## VII. *Of* Counſel.

*THe greateſt Truſt between man, is the Truſt of giving Counſel. For in other Confidences, men commit the parts of their Life, their Lands, their Goods, their Child, their Credit, ſome particular Affair. But to ſuch as they make their Counſellors, they commit the whole; by how much the more they are obliged to all Faith and Integrity. The wiſeſt Princes need not think it any diminution to their Greatneſs, or derogation to their Sufficiency to relie on Counſel. God himſelf is not without, but hath made it one of the great Names of his bleſſed Son. The Counſellor* Solomon *hath pronounced.* That in Counſel there is ſafety. *Things will have their firſt or ſecond Cogitations: If they be not toſſed upon the Argumants of Counſel, they will be toſſed upon the Waves of Fortune, and be full of Inconſtancy, doing and undoing, like the reeling of a drunken man.* Solomon's *Son found the force of Counſel, as his Father found the neceſſity of it. For the beloved Kingdom of God was firſt rent and broken by ill Counſel: Upon which Counſel there are ſet for our Inſtruction, the two marks whereby bad Counſel is forever beſt diſcerned, that is, young Counſel for the Perſons, and violent Counſel for the Matter. There is, that are in their Natures faithful, and ſincere, and plain, and direct, not crafty and involved: Let Princes above all, draw to themſelves ſuch Natures. The true compoſition of a Counſellor is to be rather skilful in his Maſters buſineſs, then in his Nature; for then he is like to adviſe him, and not to feed his Humour. It is of ſingular uſe to Princes, if they take the opinion of their Council, both ſeperately, and together; for private Opinion is more free, but Opinion before others, is more reverent. In private, men are more bold in their own Humours; and in Conſort, men are more obnoxious to others Humours. Therefore it is good to take both; and of the inferior ſort rather in private, to preſerve Freedom: Of the greater, rather in Conſort, to preſerve*

*Reſpect.*

*Reſpect. It is in vain for Princes to take Counſel concerning Matters, if they take no Counſel likewiſe concerning Perſons; for all matters are as dead Images, and the life of the execution of Affairs reſteth in the good choice of Perſons. Books will ſpeak plain, when Counſellors blanch. Therefore it is good to be converſant in them, eſpecially the Books of ſuch as themſelves have been actors upon the Stage.*

## VIII. *Of* Diſpatch.

*A Affected Diſpatch is one of the moſt dangerous things to Buſineſs that can be. Therefore meaſure not Diſpatch by the times of ſitting, but by the Advancement of Buſineſs. I knew a wiſe man had it for a By-word, when he ſaw men haſten to a Concluſion: Stay a while, that we may* make an end the ſooner. *On the other ſide, true diſpatch is a rich thing; for Time is the meaſure of Buſineſs, as Money is of Wares; and Buſineſs is bought at a dear rate, where there is ſmall diſpatch. Give good hearing to thoſe that give the firſt Information in Buſineſs, and rather direct them in the beginning, than interrupt them in the continuance of their Speeches: For he that is put out of his order will go forward and backward, and be more tedious by parcels, than he could have been at once. But ſometimes it is ſeen, that the Moderator is more troubleſome than the Actor. Iterations are commonly loſs of time, but there is no ſuch gain of Time as to iterate often the ſtate of the Queſtion; for it chaſeth away many a frivolous Speech, as it is coming forth: Long and curious Speeches are as fit for diſpatch as a Robe or Mantle with a long Traine, is for a race. There be three parts of Buſineſs, the Preparation, the Debate or Examination, and the Perfection. Whereof if you look for Diſpatch, let the middle only be the work of many, and the firſt and laſt the work of few.*

## IX. *Of* Love.

*Love is the argument always of* Comedies, *and ſometimes of* Tragedies, *which ſhews well that it is a Paſſion*

*generally light, and ſometimes extream. Extream it may well be, ſince the ſpeaking in a perpetual Hiperbole is comely in nothing but Love: Neither is it merely in the phraſe. For whereas it hath been well ſaid, That the Arch-flatterer, with whom all the petty Flatterers have Intelligence, is a man's ſelf; certainly the Lover much more. For there was never proud man thought ſo abſurdly well of himſelf, as the Lover doth of the Perſon loved; and therefore it was well ſaid, That it is impoſſible to love and to be wiſe. Neither doth this weakneſs appear to others only and not to the Perſon loved, but to the loved moſt of all, except the love be Reciproque. For it is a true Rule, that Love is either rewarded with Love again, or with an inward and ſecret Contempt. By how much the more men ought to beware of this Paſſion, that loſeth not only other things, but it ſelf. This Paſſion hath its Floods in the very time of weakneſs, which are great Proſperity, and great Adverſity (though this later hath been leſs obſerved) both which times kindle Love, and make it more fervent, and therefore ſhew it to be the Child of Folly. They do beſt that make this Affection keep Quarter, and ſever it wholly from their ſerious Affairs and Actions of their Life; for if it check once with Buſineſs, it troubleth mens Fortunes, and maketh man that they can be no way true to their own ends.*

## X. Of *Friendſhip.*

THere is no greater Deſert or Wilderneſs, then to be without true Friends. For without friendſhip Society is but meeting. And as it is certain, that in Bodies Inanimate, Union ſtrengthneth any natural Motion, and weakneth any violent Motion: So amongſt men, Friendſhip multiplyeth Joys, and divideth Griefs. Live not in continual ſroother, but take ſome Friends with whom to communicate; it will unfold thy Underſtanding, it will evaporate thy Affections, it will prepare thy Buſineſs. A man may keep a corner of his mind from his Friend, and it be but to witneſs to himſelf

ſelf that it is not upon Facility, but upon the true uſe of Friendſhip that he imparteth himſelf. VVant of true Friends, as it is the reward of perfidious Natures, ſo it is an impoſition upon great Fortunes; the one deſerves it, the other cannot ſcape it. And therefore it is good to retain Sincerity, and to put it into the reckoning of Ambition, that the higher one goeth, the fewer true Friends he ſhall have. Perfection of Friendſhip, is but a Speculation. It is Friendſhip, when a man can ſay to himſelf, *I love this man, without reſpect of Utility: I am open hearted to him; I ſingle him from the generality of thoſe with whom I live; I make him a portion of my own Wiſhes.* There is little Friendſhip in the World, and leaſt of all between Equals, which was wont to be magnified. That that is between Superior and Inferior, whoſe Fortunes may comprehend one the other.

## XI. Of *Self.*

AN *Ant* is a wiſe Creature for it ſelf; but it is a ſhrewd thing in an Orchard or Garden. And certainly, men that are great lovers of themſelves, waſte the publick. Divide with Reaſon between Self-love and Society, and be ſo true to thy ſelf, as thou be not falſe to others. It is a poor centre of a mans actions, Himſelf: It is right Earth. And certainly, it is the nature of extream Self-lovers, as they will ſet an Houſe on Fire, and it were but to roaſt their own Eggs.

## XII. Of *Regiment of Health.*

THere is a VViſdom in this beyond the rules of Phyſick, a mans own Obſervation what he finds good of, and what he finds hurt of, is the beſt Phyſick to preſerve Health. But it is a ſafer Concluſion to ſay *This agreeth not well with me, therefore I will not continue*

*it*; then this, *I find no offence in this, therefore I may use it*: For ſtrength of Nature in Youth paſſeth over many Exceſſes, which are owing a man till his Age. Diſcern of the coming on of Years, and think not to do the ſame thing ſtill. Certainly, moſt luſty old men catch their Deaths by that adventure; for Age will not be edified: Beware of ſudden change in any point of Dyet, and if neceſſity enforce it, fit the reſt to it. For it is a Secret both in Nature and State, that it is ſafer to change many things, then one. To be free minded, and cheerfully diſpoſed at hours of Meat, and of Sleep, and of Exerciſe, is the beſt Precept of long laſting. Deſpiſe no new accident in your Body, but ask opinion of it. In Sickneſs reſpect Health principally, and in Health Action. For thoſe that put their Bodies to endure in Health, may in moſt Sickneſſes, which are not very ſharp, be cured only with Dyet and tending.

## XIII. Of *Diſcourſe*.

SOme in their Diſcourſe, deſire rather Commendation of VVit, in being able to hold an Argument in diſcerning what is true; as if it were a praiſe to know what might be ſaid, and not what ſhould be thought. The honourableſt kind of Talk is to give the occaſion, & again, to moderate and paſs to ſomewhat elſe. It is good to vary and mix Speeches to the preſent occaſion with Arguments; Tales with Reaſons, asking of Queſtions, with telling of Opinions, and Jeſt with Earneſt. But ſome things are priviledged from Jeſt, namely Religion, matters of State, great Perſons, any man's preſent Buſineſs of Importance, and any caſe that deſerveth Pity; and generally men ought to find the difference between Saltneſs and Bitterneſs. Certainly, he that hath a Satyrical Vein, as he maketh others afraid of his VVit, ſo he had need be afraid of others Memory. He that queſtioneth much, ſhall learn much, and content much:

So

So eſpecially if he apply his Queſtions to the skill of the Perſon of whom he asketh: For he ſhall give them occaſion to pleaſe themſelves in ſpeaking, and himſelf ſhall continually gather Knowledge. If you diſſemble ſometimes your Knowledge of that you are thought to know, you ſhall be thought another time to know that you know not. Speech of a man's ſelf is not good often, and there is but one caſe wherein a man may praiſe himſelf with good Grace, and that is in commending Virtue in another, eſpecially if it be ſuch a Virtue as whereunto himſelf pretendeth: Speech of touch towards others, ſhould be ſparingly uſed; for Diſcourſe ought to be as a Field, without coming home to any man. Diſcretion of Speech is more than Eloquence, and to ſpeak agreeably to him, with whom we deal, is more than to ſpeak in good Words, or in good Order. Laſtly, in a ſet Speech in an Aſſembly, it is expected a man ſhould uſe all his Reaſons in the caſe he handleth; but in private Perſwaſions it is always a great Error.

## XIV. Of *Riches.*

I Cannot call Riches better then the baggage of Virtue; for as the Baggage is to an Army, ſo is Riches to Virtue; it cannot be ſpared, nor well left behind, but it hindreth the march; yea, and the care of it ſometimes loſeth or diſtributeth the Victory. Of great Riches there is no real uſe, except it be in the diſtribution, the reſt is Conceit. *O*, ſaith *Solomon*, *where much is, there are many to conſume it; and what hath the Owner, but the ſight of it with his Eyes?* The perſonal Fruition of any man cannot reach to feel great Riches; there is a Cuſtody of them, or a power of Dole or Donative of them, or a Fame of them, but no ſolid uſe to the Owner. Do you not ſee what feigned Prices are ſet upon little Stones and Rarities, and what works of Oſtentation are undertaken, becauſe there might ſeem to be

ſome

some use of great Riches? But then they may be of use to buy men out of Dangers or Troubles. As *Solomon* saith, *Riches are as a Strong-hold in the Imagination of the Rich man.* But this is excellently expressed, that it is in the Imagination, and not always in Fact. For certainly, great Riches have sold more men, then they have bought out. Seek not proud Riches, but such as thou mayst get justly, use soberly, distribute cheerfully, and leave contentedly; yet have no abstract or Fryerly contempt of them. Neither trust thou much others, that seem to despise Riches; for they despise them that dispair of them, and none worse when they come to them. Be not Penny wise; Riches have wings and sometimes they fly away of themselves: Sometimes they must be set flying, to bring in more. Men leave their Riches either to their Kindred or to the Publick, and moderate Portions prosper best in both. Measure not thy Advancements by Quantity, but frame them by Measure; and defer not Charities till Death; for certainly if a man weigh it rightly, he that doth so, is rather liberal of another man's, than of his own.

## XV. *Of Young Men, and Age.*

A Man that is young in Years, may be old in Hours; if he have lost no time: But that happens rarely. Generally, Youth is like the first Cogitations, not so wise as the second: for there is a Youth in Thoughts, as well as in Ages. Natures that have much Heat, and great violent Desires and Perturbations, are not ripe for Action till they have past the meridian of their Years: But reposed Natures may do well in Youth: As on the other side, Heat and Vivacity in Age is an excellent composition for Business. Young men are fitter to invent, than to judge; fitter for execution then for Counsel, and fitter for new Projects then for settled Businesses. For the experience of Age, in things that fall within the

the compass of it, directeth them; but in things meerly new, abuseth them. The Errors of young men are the ruin of Business: But the Errors of aged men amount to this, That more might have been done, or sooner. Certainly, it is good to compound Imployments of both; for that will be good for the present, because the Virtues of either Age may correct the Defects of both, and good for Succession, that young men may be Learners, while men in Age are Actors: and lastly, in respect of extream Accidents, because Authority followeth old men, and Favour and Popularity youth. A certain Rabby upon the Text, *Your young men shall see Visions, and your old men dream Dreams*: Inferreth, that young men are admitted nearer to God, then old, because Vision is a clearer Revelation then a Dream. And certainly, the more a man drinketh in of the World, the more it intoxicateth: And Age doth profit rather in the powers of Understanding, then in the Virtues of the Will and Affections.

## XVI. Of *Beauty* and *Virtue*.

VIrtue is like a rich Stone best plain set; and surely Virtue is best set in a Body that is comely, though not of delicate Features, and that hath rather Dignity of presence, then Beauty of respect. Neither is it always seen, that very beautiful Persons are otherwise of great Virtue, as if Nature were rather busie not to err, then in labour to produce Excellency. And therefore they prove accomplished, but not of great Spirit; and study rather Behaviour, then Virtue. In Beauty, that of Favour is more then that of Colour; and that of Decent and gracious Motion, more then that of Favour. That is the best part of Beauty, which a Picture cannot express; no, not the first sight of the Life: and there is no excellent Beauty that hath not some strangeness in the proportion. If it be true, that the principal

part

part of Beauty is in deſent Motion, certainly, it is no marvel though Perſons in years ſeem many times more amiable. For no Youth can be comely but by pardon, and conſidering the Youth as to make up the Comlineſs. Beauty is as ſummer Fruits, eaſie to corrupt, and cannot laſt; and for the moſt part it makes a diſſolute Youth, and Age a little out of Countenance. But yet certainly again, if it light well, it makes Vertues ſhine, and Vices bluſh. The Poet ſaith,

*Virtue's a chaſte Queen, and yet doth not ſcorn*
*To be imbrac'd by him that's meaneſt born;*
*She is the Prop that Majeſties ſupport,*
*Yet one whom Slaves, as well as Kings may court.*
*She loveth all that bear Affection to her,*
*And yields to any that hath Heart to woe her.*
*So Vice, how high ſo e're he be in place,*
*Is that which Grooms may ſpit at in Diſgrace;*
*She is a Strumpet, and may be abhorr'd,*
*Yea, ſpurn'd at in the Boſom of a Lord.*

The Epicures ſay to the Stoicks, Felicity placed in Virtue, that it is like the Felicity of a Player, who if he were left of his Auditors, and their applauſe, he would ſtraight be out of Heart and Countenance, and therefore they call Virtue, *Bonum Theatrale.*

## XVII. Of *Deformity.*

DEformed Perſons are commonly even with Natures; for as Nature hath done ill by them, ſo do they by Nature, being for the moſt part [as the Scripture ſaith] *void of natural Affection*; and ſo they have their Revenge of Nature. Certainly, there is a conſent between the Body and the Mind; and where Nature erreth in the one, ſhe ventreth in the other. But becauſe there is in man an Election touching the frame of his mind, and a neceſſity in the frame of his Body, the

Star

Stars of natural Inclination are ſometimes obſcured by the ſun of Diſcipline and Virtue. Therefore it is good to conſider of Deformity, not as a ſign, which is more deceiveable, but as a cauſe, which ſeldom failteth of the Effect. Deformed perſons are extream bold; firſt, as in their own defence, as being expoſed to ſcorn; but in proceſs of time by a general Habit. Alſo it ſtirreth in them Induſtry, and ſpecially of this kind, to watch and obſerve the weaneſs of others, that they may have ſomewhat to repay. They will, if they be of Spirit, ſeek to free themſelves from Scorn, which muſt be either by Virtue or Malice; and therefore they prove either the beſt of People, or the worſt, or ſtrangly mixed.

## XVIII. *Of* Cuſtom, *and* Nature *in* Men.

*MEn's Thoughts are much according to their Inclination, their Diſcourſe and Speech according to their Learning, and infuſed Opinions; but their Deeds are after as they have been accuſtomed. The ingagement of Words are not ſo forceable as Cuſtom: A man would wonder to hear men profeſs, proteſt, engage, give great Words, and then do juſt as they have done before, as if they were dead Images and Engines, moved only by the Wheels of Cuſtom. Therefore ſince Cuſtom is the principal Magiſtrate of man's Life, let men by all means ſeek to obtain good Cuſtoms. Certainly, Cuſtom is more perfect when it begins in young Years, this we call Education, which is nothing but an early Cuſtom. For it is true, that late Learners cannot ſo well take the ply, except it be in ſome Minds that have not ſuffered themſelves to fix, but have kept themſelves open and prepared to receive continual Amendment, which is exceeding rare. Nature is often hidden, ſometimes overcome, ſeldom extinguiſhed; Force maketh Nature more violent in the return: Doctrine and Diſcourſe make Nature leſs importune, but Cuſtom only doth alter and ſubdue Nature. Certainly, the great multiplication of Virtues upon humane Nature, reſteth upon Societies, well ordained and diſciplined.*

## XIX. Of *Fortune.*

IT cannot be denyed, but outward Accidents conduce much to a man's Fortune, Favour oppertune Death of others occasion, fitting Virtue; but chiefly the mould of a man's Fortune is in himself. And the most frequent of external Causes, is that the Folly of one man is the Fortune of another; for no man prospers so suddainly as by others Errors. If a man look sharply and accentively, he shall see Fortune; for though she be blind, yet she is not invisible. Certainly, there be not two more fortunate Porperties, then to have a little of the Fool, and not too much of the Honest. Therefore extream lovers of their Country or Masters, were never fortunate, neither can they be. For when a man placeth his Thoughts without himself, he goeth not his own way. All wise men, to decline the envy of their own Virtues, use to ascribe them to Providence and Fortune, for so they may the better assume them. And besides, it is greatness in a man, to be the care of the higher Powers----The Poet speaks of Fortune thus,

*Fortune [that blind supposed Goddess] is*
*Still rated at, if ought succeed amiss.*
*When this man's Barn finds not her wonted store,*
*Fortune's condemned, because she sent no more.*
*If this man dye, or that man live too long,*
*Fortune's accus'd, and she hath done the wrong.*
*Ah! foolish Dolts, and [like your Goddess] blind,*
*You make the Fault, and call your Saint unkind.*
*For when the cause of Evil begins in man,*
*The Effects ensue from whence the Cause began.*

XX. Of

## XX. Of *Studies.*

STudies ſerve for Delight, for Ornament, and for Ability; their chief uſe for delight, is in privateneſs and retiring: for Ornament, is in Diſcourſe: and for Ability, is in Judgment. For expert men can execute men, but learned men are fitteſt to judge and cenſure. To ſpend too much time in them, is ſlouth; to uſe them too much for Ornament, is affectation. To make judgment wholly by their Rules, is the humour of a Schollar: They perfect Nature, and are perfected by Experience. Crafty men contemn them, ſimple men admire them, and wiſe men uſe them. For they teach not their own uſe, but that it is a Wiſdom without them, and above them, won by obſervation. Read not to contradict, nor to believe, but to weigh and conſider. Some Books are to be taſted, and others to be ſwallowed. Reading makes a full man, Conferrence a ready man, and Writing an exact man: And therefore if a man Write little, he had need have a great Memory; if he confer little, he had need have a preſent Wit; & if he read little, he had need have much Cunning, to know that he doth not. Hiſtories make men wiſe, Poets witty, the Mathematicks ſubtil, natural Philoſophy deep, Morral grave, Logick and Rhetoricks able to contend. There is no ſtand or impediment in the Wit, but may be brought out by fit Studies, like as Diſeaſes of the Body may be apropriate Exerciſes. Shouting is good for the Lungs and Breaſt, gentle walking for the Stomach, Riding for the Head and the like. So if a man's Wit be wandring, let him ſtudy the Mathematick; if his Wit be not apt to diſtinguiſh, or find differences, let him ſtudy the School-men; if it be not apt to bear over matters, & to find out Reſemblances let him ſtudy Lawyers caſes. So every defect of the Mind have ſpecial Receipt.

## XXI. Of *Ceremonies* and *Reſpects.*

HE that is only real, had need have exceeding great parts of Virtue. To attain good Forms, it ſufficeth not to deſpiſe them, for ſo ſhall a man obſerve them in others; and let him truſt himſelf with the reſt. For if he care to expreſs them, he ſhall loſe their grace; which is to be natural and unaffected. Not to uſe Ceremonies at all, is to teach others not to uſe them again, and ſo diminiſheth Reſpect; eſpecially they be not to be omitted to Strangers, and formal Natures. Amongſt a man's Peers, a man ſhall be ſure of Familiarity; and therefore it is good a little to keep ſtate. Amongſt a man's Inferiors one ſhall be ſure of Reverence, and therefore it is good a little to be familiar. He that is too much in any thing, ſo that he giveth another occaſion of Society, maketh himſelf cheap. It is a good Precept generally in ſeconding another; yet to add ſomewhat of one's own; as, if you will grant his Opinion, let it be with ſome diſtinction; if you will follow his motion, let it be with condition; if you allow his Counſel, let it be with alledging further Reaſon. Men had need beware how they be too perfect in Complements. It is loſs in Buſineſs to be too full of Reſpects, or to be too curious in obſerving Times and Seaſons. *Solomon* ſaith *He that conſidereth the Wind ſhall not ſow, and he that looketh on the Clouds ſhall not reap.* A wiſe man will make more Oppertunities then he finds.

## XXII. Of *Suits.*

SUrely, there is in a ſort a right in every Suit, either a right of Equity, if it be a Suit of Controverſie, or a right of deſart, if it be a Suit of Petition. If affection lead a man to favour the wrong ſide in Juſtice, let him rather uſe his Countenance to compound the matter,

matter, then to carry it. If Affection lead a man to favour the leſs worthy in deſart, let him do it without depraving or diſabling the better deſerver. To be ignorant of the value of a Suit, is Simplicity, as well as to be ignorant of the right thereof, is want of Conſcience. Nothing is thought ſo eaſie a requeſt to a great Perſon, as his Letter, and yet if it be not in a good Cauſe, it is ſo much out of his Reputation.

## XXIII. Of *Negotiating*.

IT is generally better to deal by Speech, then by Letter, and by the mediation of a third, then by a man's ſelf; Letters are good when a man would draw an Anſwer by Letters back again, or when it may ſerve for a man's Juſtification, afterwards to produce his own Letter, or where it may be danger to be interrupted, or heard by pieces. To deal in Perſon is good, when a mans Face breeds regard; as commonly with Inferiors, or in tender caſes, where a mans Eye, upon the Countenance of him with whom one ſpeaketh, may give him a direction how far to go; and generally, where a man will reſerve to himſelf Liberty either to diſavow or to expound. It is better to ſound a Perſon with whom one deal afar off, then to fall upon the Point at firſt, except you mean to ſurpriſe him by ſome ſhort Queſtion. It is better dealing with men in Appetite, then with thoſe which are where they would be. In choice of Inſtruments [for dealing] it is better to chuſe men of plainer ſort, that are like to do that that is committed to them, and to report back again faithfully the Succeſs, then thoſe that are cunning, to contrive out of other mens Buſineſs ſomewhat to grace themſelves, and will help the matter in Report for ſatisfaction ſake. All Practice is to diſcover, or to work. Men diſcover themſelves in Truſt, in Paſſion, at unawares and of neceſſity when they would have ſomewhat done, and cannot find

an

an apt Pretext. If you would work any man, you muſt either know his Manner and Faſhions, and ſo lead him or his ends, and ſo perſwade him or his weakneſs, or diſadvantage, and ſo awe him, and ſo govern them. In dealing with cunning Perſons, we muſt ever conſider their Ends, to interpret their Speeches; and it is good to ſay little to them, and that which they leaſt look for.

## XXIV. Of *Judicature.*

JUdges ought to remember that their Office is to interpret Law, and not to make Law, or give Law, elſe will it be like the preſumption of the Church of *Rome*, which under pretext of Expoſition of Scripture, uſurpeth and practiſeth an Authority to add and alter, and to pronounce that which they do not find, and by colour of Antiquity to introduce novelty. Judges ought to be more learned, then witty, more reverend then plauſible, and more adviſed then confident. Above all things, Integrity is their portion and proper Virtue. *Curſed* [ſaith the Law] ** be that removeth the Land-marks.* The miſlayer of a Meerſtone is to blame; but it is the unjuſt Judge that is the capital remover of Land-marks, when he defineth a miſs of Lands and Property. One foul ſentenced doth more hurt then many foul Examples, for they do but corrupt the Stream; the other corrupteth the Fountains. *There be* [ſaith the Scripture] *that turn Judgment into Wormwood*; and ſurely there be alſo, that turn it into Vinegar: for Injuſtice maketh it bitter, and Delayes maketh it ſower. The principal duty of a Judge is to ſuppreſs Force and Fraud, whereof Force is the more pernitious, the more open and Fraud the more cloſe and diſguiſed. Add thereto contentious Suits, which ought to be ſpued out as the ſurfeit of Courts. A Judge ought to prepare his way to a juſt Sentence, as God uſeth to prepare his way by raiſing Valleys,

Valleys, and taking down Hills: So when there appeareth on either ſide an high Hand, violent Proſecution, cunning Advantages taken, combination Power, great Counſel, then is the Virtue of a Judge ſeen to make Inequality equal, that he may plant his Judgment upon an even Ground. Judges muſt beware of hard Conſtructions and ſtrained Inferrences; for there is no worſe to turn them the torture of Laws, ſpecially in caſes of Laws penal; they ought to have a care, that that which was meant for Terror be not turned into Rigor; and that they bring not upon the People that Shower, whereof the Scripture ſpeaketh: *Pluet Super eos Laqueos*; for penal Laws preſſed are as a ſhower of Snares upon the People. In caſes of Life and Death, Judges ought [as far as the Law permitteth] in Juſtice to remember Mercy, and to caſt a ſevere Eye upon the Example, but a merciful Eye upon the Perſon.

*Patience and Gravity of hearing, is an eſſential part of Juſtice; and an over-ſpeaking Judge is no well tuned Cimbal. It is no grace to a Judge to find that which he might have heard in due time from the Bar, or to ſhew quickneſs of Conceit in cutting off Counſel or Evidences too ſhort, or to prevent Information by Queſtions, though pertinent. The parts of a Judge are four; To direct the Evidence, to moderate length of Repetition, or impertinency of Speech; to Recapitulate and Collate the material Points of that which hath been ſaid, and to give the Rule and Sentence: Whatſoever is above theſe, is too much, and proceedeth either of Glory, and willingneſs to ſpeak, or of Impatience to hear, or of Shortneſs of Memory, or of want of a ſtaid and equal attention. It is a ſtrange thing to ſee that the boldneſs of Advocates ſhould prevail with Judges, whereas they ſhould imitate God, in whoſe Seat they ſit; who repreſſeth the Preſumptuous, and giveth Grace to the Modeſt. But is more ſtrange, that the Cuſtome of the Time doth warrant Judges to have noted Favourites, which cannot but cauſe multiplication of Fees, and ſuſpition of Bye-ways. Three is due from the Judge, to the*

*the Advocate, ſome commendation and gracing, where Cauſes are well handled and fair pleaded, eſpecially towards the ſide which obtaineth not; for that upholds in the Client, the reputation of his Counſel, and beats down in him the conceits of his Cauſe. There is likewiſe due to the Publick a civil reprehenſion of Advocates, where there appeareth cunning Counſel, groſs Neglect, ſlite Information, indiſcreet Preſſing, or an over-bold Defence.*

*The place of Juſtice is an hallowed Place, and therefore not only the Bench, but the Foot-place, and Precincts and Purprize thereof, ought to be preſerved without Scandal and Corruption. For certainly,* Grapes [*as the Scripture ſaith*] will not be gathered of Thorps or Thiſtles; *neither can Juſtice yield her Fruit with ſweetneſs among the Briars and Brambles of catching and pulling Clerks and Miniſters. On the other ſide an antient Clerk, skilful in Preſidents, wary in proceeding and underſtanding in the buſineſs of the Court, is an excellent Finger of a Court, and doth many times point out the way of the Judge himſelf.*

*Laſtly, Judges ought above all, to remember the Concluſion of the* Roman *twelve Tables*; Salus populi Suprema lex; *and to know that Laws, except they be in order to that end, are but things Captious, and Oracles not well inſpired.*

*And let no man weakly conceive, that juſt Laws and true Pollicy have any antipathy. For they are like the Spirits and Sinnews, that one moves within the other. Neither ought Judges to be ſo ignorant of their own Right, as to think there is not left to them, as a principal part of their Office, a wiſe uſe and application of Laws; for they may remember what the Apoſtle ſaith of a greater Law then theirs:* Nos Scimus Quia lex bona eſt Jude Quia ea utatur legitime.

## XXV. Of *Honour* and *Reputation.*

THe winning of Honour, is but the revealing of a man's Virtue and Word, without diſadvantage; for ſome in their Actions do affect Honour and Reputation, which ſort of men are commonly much talked of, but inwardly

inwardly little admired; and ſome darken their Virtue in the ſhew of it, ſo as they be undervalued in Opinion. If a man perform that which hath not been attempted before, or attempted and given over, or hath been atchieved, but not with ſo good Circumſtance, he ſhall purchaſe more Honour than by affecting a matter of greater difficulty or virtue, wherein he is but a follower. A man is an ill Husband of his Honour that entreth into any action, the failing wherein will diſgrace him more then the carrying of it through can honor him.

Honour hath three things in it; the vantage ground to do good, the approach to Kings and principal Perſons, and the raiſing of a man's own Fortunes. He that hath the beſt of theſe Intentions when he aſpireth, is an honeſt man; and that Prince that can deſcern of Intentions, in one that aſpireth, is a wiſe Prince.

---

*Meditationes Sacræ.*

## XXVI. Of the *Works* of *God* and *Man*.

GOd beheld all things which his Hands had made, and lo, they were all paſſing good. But when man turned him about, and took a view of the Works which his Hands had made, he found all to be Vanity and vexation of Spirit: wherefore if thou ſhalt work in the Works of God, thy Sweat ſhall be as an Oyntment of Oders, and thy Reſt as the Sabboth of God. Thou ſhalt travel in the ſweat of a good Conſcience, and ſhalt keep holy-day in the quietneſs and liberty of the ſweeteſt Contemplations. But if thou ſhalt aſpire after the glorious Acts of men, thy Works ſhall be accompanied with Compunction and Strife, and thy remembrance followed with diſtaſte, and upbraidings; and juſtly doth it come to thee [O man] that ſince thou which art God's work, doſt him no reaſon in yielding him well-pleaſing Service, even thine own Works ſhould alſo reward thee with the like Fruit of Bitterneſs.

## XXVII. Of the *Miracles* of our *Saviour.*

*He hath done all things well*

A true Confeſſion and applauſe: God, the Word, in the Miracles which he wrought [Now every Miracle is a new Creation, and not according to the firſt Creation] would do nothing which breathed not towards men Favour and Bounty. *Moſes* wrought Miracles, and ſcourged the *Egyptians* with many Plagues. *Elias* wrought Miracles, and ſhut up Heaven that no Rain ſhould fall upon the Earth; and again, brought down from Heaven the Fire of God upon the Captains and their Bands. *Eliſha* wrought alſo and called Bears out of the Deſert to devour young Children. *Peter* ſtruck *Ananias* the ſacrilidgious Hypocrite with preſent Death. And *Paul Elimas* the Sorcerer with blindneſs: But no ſuch thing did Jeſus; the Spirit of God deſcended down upon him in the form of a Dove, of whom he ſaid, *You know not what Spirit you are of:* The Spirit of Jeſus is the Spirit of a Dove, thoſe Servants of God were as the Oxen of God, treading out the Corn, and trampling the Straw down under their Feet, but Jeſus is the Lamb of God, without Wrath or Judgment. All his Miracles were conſumate about man's Body, as his Doctrine reſpected the Soul of man: The body of man needed theſe things, Suſtenance, Defence from outward Wrongs, and Medicine; it was he that drew a multitude of Fiſhes into the Nets, that he might give unto man more liberal Proviſion. He turned Water a leſs worthy nouriſhment of man's Body, into Wine, a more worthy, that glads the Heart of man. He ſentenced the Figg-Tree to wither for not doing its duty, whereunto it was ordained, which is to bear fruit for mens food; he multiplyed the ſcarcity of a few Loaves and Fiſhes to a ſufficiency to Victual an Hoſt of People. He rebuked the Winds that threatned deſtruction to the Sea-faring men:

men: he reſtored motion to the Lame, light to the Blind, ſpeech to the Dumb, health to the Sick, cleanneſs to the Leprous, a right Mind to thoſe that are poſſeſſed, and Life to the Dead. No Miracle of his is to be found to have been of Judgment or Revenge, but all of Goodneſs and Mercy, and reſpecting man's Body; for as touching Riches, he did not vouchſafe to do any Miracle, ſave only one, that Tribute might be given to *Caſar*.

## XXVIII. Of the *Innocency* of the *Dove*, and the *Wiſdom* of the *Serpent*

***The Fool receiveth not the Word of Wiſdom, except thou diſcover to him what he hath in his Heart.***

THerefore it behoveth him which aſpireth to a goodneſs, [not retired, or particular to himſelf, but a fructifying and begetting Goodneſs, which ſhould draw on others] to know thoſe Points which be called the deeps of Satan, that he may ſpeak with Authority and true Inſinuation. Hence is the Precept, *Try all things, and hold faſt that which is good*; which endureth a diſcerning Election out of an Examination, whence nothing at all is excluded; out of the ſame Fountain ariſeth that direction, *Be you wiſe as Serpents, and innocent as Doves*. There are neither teeth, nor ſtings, nor venom, nor wreathes and folds of Serpents which ought not to be all known, and as far as Examination doth lead, tryed; neither let any man here fear Infection or Polution; for the Sun entreth into Sinks, and is not defiled. Neither let any man think, that herein he tempteth God; for his diligence and generality of examination is commanded, and God is ſufficient to preſerve you immaculate and pure.

## XXIX. Of the *Exaltation* of *Charity*.

*I have rejoyced at the overthrow of him that hated me, Or took Pleasure when Adversity did befall him.*

THe detestation or renouncing of *Job*; for a man to love again where he is loved, it is the Charity of *Publicans*, contracted by mutual Profit and good Offices, but to love a man's Enemies is one of the cunningest Points of the Law of Christ, and an imitation of the divine Nature. But yet again, of this Charity there be divers degrees, whereof the first is to pardon our Enemies when they repent, of which Charity there is a Shadow and Image even in noble Beasts: for of Lyons it is a received Opinion, that their fury and fierceness ceaseth towards any thing that yieldeth and prostrateth it self. The second degree, is to pardon our enemies, though they perlist without satisfaction and submissions. The third degree, is not only to pardon, and forgive, and forbear our Enemies, but to deserve well of them, and to do them good. But all these three degrees either have, or may have in them a certain Bravery and greatness of the mind, rather then pure Charity: For when a man perceiveth Virtue to flow from himself, it is possible that he is puffed up, and takes Contentment rather in the Fruit of his own Virtue, then in the good of his Neighbours: But if any Evil overtake the Enemy from any other Coast, then from thy self, and thou in the inwardest Motions of thy Heart, art grieved and compassionate, and dost no waves insult, as though thy daves of Right and Revenge were at last come; This I interpret to be the height and exaltation of Charity.

## XXX. Of *Goodness*, and *Goodness of Nature*.

GOodness I call the Habit; and Goodness of Nature the Inclination. This of all Virtues is the greatest, being the character of the divine Deity, and without

without it, man is buſie, miſchievous, wretched thing, no better then a kind of Vermine: Goodneſs anſwers to the Theological Virture, Charity, and admits no Exceſs but Error. There was never Law, or Sect, or Opinion, did ſo much magnifie Goodneſs as the *Chriſtian Religion* doth. Therefore to avoid the ſcandal and the danger both, it is good to take knowledge of the Errors of an Habit ſo excellent. Seek the good of other men, but be not in bondage to their Faces of ancies, for that is but facility and ſoftneſs, which taketh an honeſt mind Priſoner. Neither give thou *Eſops* Cock a Gem, who would be better content if he had a Barley Corn. The example of God teacheth the Leſſon truly; *He ſendeth his Rain, and maketh his Son to ſhine upon the Juſt and Unjuſt*; but he doth not rain Wealth and ſhine Honour and Virtues upon men equal. Common Benefits are to be communicate with all, but peculiar Benefits with choice. And beware how in making the portraiture thou breakeſt the pattern: For Divinity maketh the love of our ſelves the patterns, the love of our Neighbour but the portraiture. *Sell all thou haſt, and give it to the Poor, and follow me*; But ſell not all thou haſt, except thou come and follow me, that is, except thou have a Vocation, wherein thou mayſt do as much good with little Means, as with great; for otherwiſe, in feeding the Stream, thou dryeſt the Fountain. Neither is there only a habit of Goodneſs directed by right Reaſon: But there is in ſome men, even in Nature, a diſpoſition towards it; as on the other ſide, there is a natural Malignity. For there be that do not affect the good of others.

## XXXI. Of *Religion*.

THe Quarrels and Diviſions for Religion were Evils unknown to the *Heathen*. But yet the bounds of Religious Unity are ſo to be ſtrengthened, as the Fonds

Bonds of human Society be not diſſolved. It is better that Religion ſhould deface men's Underſtandings then their Piety and Charity, retaining Reaſon, only as an Engine or Charriot driver of Cruelty and Malice. One of the Doctors of *Italy* had the confidence to put in Writing almoſt in plain terms, *That the Chriſtian-Religion had given up good men in Prey to thoſe that are Tyrannical and Unjuſt.*

It was a great Blaſphemy when the Devil ſaid, *I will aſcend, and be like the Higheſt*; but it is a greater Blaſphemy if they make God to ſay, *I will deſcend and be like the Prince of Darkneſs*: And it is no better, when they make the cauſe of Religion defend to the execrable actions of murthering of Princes, butchering of People, and firing of States. Neither is there ſuch a Scandal to their Church, as out of the Bark of St. *Peter* to ſet forth the Hagg of a Bark of Pirats and Aſſaſſines. Therefore ſince theſe things are the common Enemies of human Society, Princes by their Power, Churches by their Decrees, and all learning Chriſtian moral, of whatſoever Sect or Opinion, ought to joyn in the damning to Hell forever theſe Facts and their Supports, and in all Councils concerning Religion, the Counſel of the Apoſtle ſhould be perfixed, *Ira hominis non implet juſtitiam Dei.*

## XXXII. *Of the* Moderation *of* Cares.

### Sufficient for the Day is the Evil thereof.

*THere ought to be a mean ſure, in worldly Cares, otherwiſe they are but unprofitable, as thoſe which oppreſs the Mind, and aſtoniſh the Judgment, and prophane, as thoſe which ſavour of a mind which promiſeth to it ſelf a certain Perpetuity in things of this World; for we ought to be Days men, and not to Morrows men, conſidering the ſhortneſs of our time*; and as he ſaith, Laying hold on the preſent day; *for the future things ſhall in their turns become preſent, therefore*

*therefore the care of the preſent ſufficeth, and yet moderate Cares* [*whether they concern our particular, or the Commonwealth, or our Friends*] *are not blamed. But there is a two-fold Exceſs, the one when the Chain or Thred of our Cares is extended and ſpun out to an over-great length, and unto times too far off, as if we could bind the divine Providence of our Proviſions, which even with the* Heathen *was always found to be a thing inſolent and unlucky. The ſecond Exceſs is, when we dwell longer in our Cares then is requiſite, for due deliberating, or firm reſolving; for who is there amongſt us that careth no more then ſufficeth, either to reſolve of a Courſe, or to conclude upon an Implicity, and doth not ſtill chew over the ſame things, and tread anewe in the ſame Thoughts, and vaniſheth in them without iſſue or concluſion; Which kind of Cares are moſt contrary to all divine and humane Reſpects.*

## XXXIII. *Of* Earthly Hope.

Better is the ſight of the Eye, then the apprehenſion of the Mind.

HOpe ſeemeth a thing altogether unprofitable; for to what end ſerveth this conceit of Good? *Conſider and note a little, if the Good fall out leſs then thou hopeſt, good, though it be, yet leſs, becauſe it is; it ſeemeth rather loſs then benefit through thy exceſs of hope; if the good prove equal and proportionable in event to thy Hope; yet the Flower whereof by the hope is gathered, ſoon when it comes, the grace of it is gone, and it ſeems uſe, and therefore ſooner draweth on Satiety; admit thy Succeſs prove better then thy Hope, it is true gain ſeems to be made: But had it not been better to have gained the principal by hoping for nothing, then the increaſe by hoping for leſs? And this is the operation of Hope in good Fortunes, but in miſ-fortunes it weakneth all Force, Conſtancy and Vigour of the Mind. Notwithſtanding we ſee that the greateſt number of men give themſelves over to their Imaginations of Hope, and apprehenſions of the*

*the Mind in such sort, that ungrateful towards things past, and in a manner unmindful of things present, as if they were ever Children and beginners, they are still longing for things to come. Wherefore all our Hope is to be bestowed upon the heavenly Life to come. But here on Earth the purer our Sense is from the Infection and Tincture of Imagination, the better and wiser Soul.*

*The sum of Life to little doth amount,*
*And therefore doth forbid a longer count.*

## XXXIV. *Of* Hypocrites.

I demand Mercy, and not Sacrifice.

*ALl the boasting of the Hypocrite is of the Works of the first Table of the Law, which is of Adoration & duty towards God; whereof the Reason is double, both because such Works have a greater pomp and demonstration of Holiness, and also because they do less cross their Affections & Desires, therefore the way to convict Hypocrites, is to send them from the works of Sacrifice to the works of Mercy, whence cometh that saying,* This is the pure and immaculate Religion with God the Father, to visit Orphans and Widdows in their Tribulations; *and that saying,* He that loveth not his Brother, whom he hath seen, how can he love God, whom he hath not seen.

*Now there is another kind of deeper and more extravagant Hypocrisie; for some deceiving themselves, and thinking themselves worthy of a more near access and conversation with God, do neglect the duties of Charity towards their Neighbour, as inferiour Matters, which did not indeed cause originally the beginning of a monastical Life [for the beginnings were good] but brought in that Excess and abuse which are followed after: For it is truly said, That the office of Praying is a great Office in the Church. And it is for the good of the Church that there be Consorts of men freed from the Cares of this World, who may with daily and devout*

*devout Supplications and Observances, solicite the divine Majesty for the causes of the Church. But unto this Ordinance, that other Hypocrisie is a nigh Neighbour, neither is the general Institution to be blamed, but those Spirits which exalt themselves too high to be refrained.*

*As to those others, who are so officious towards God, to them belongeth that Question: If thou dost justly, what is that to God? or what profit doth he take by thy Hands? Wherefore the Works of Mercy are the Works of distinction, whereby to find out Hypocrites. But with Heretick is is contrary, for as Hypocrites with their dissembling Holiness towards God do palliate and cover their Injuries towards men; so Hereticks by their Morallity and honest carriage towards men, insinuate and make away with their Blasphemies against God.*

## XXXV. Of Impostors.

*Whether we be transported in mind, it is to God-ward, or whether we be sober, it is to you-ward.*

THis is the true Image, and true temper of a man and of him that is God's faithful work man, his carriage and conversation towards God is full of Passion, of Zeal and of Transmises, thence proceed Groans unspeakable, and Exultings, likewise in comfort, ravishment of Spirit, and Agonies. But contrariwise, his carriage and conversation towards men is full of Mildness, Sobriety, an applyable demeanour; hence is that saying, *I am become all things to all men*, and such like. Contrary it is with Hypocrites and Impostors, for they in the Church and before the People, set themselves on Fire, and are carried as it were out of themselves, and becoming as men inspired with holy Furies they set Heaven and Earth together: but if a man did see their Solitary and seperate Meditations and Conversations, whereunto God is only privy, he might towards God, find them not only cold, and without Virtue,

but alſo full of ill nature, and leaven ſober enough to God, and tranſported only towards men.

## XXXVI. Of the ſeveral kinds of Impoſtors.

*Avoiding prophane ſtrangeneſs or words and oppoſitions of Knowledge, falſly ſo called. Avoid fond and idle Fables. Let no man deceive you by high ſpeeches.*

THere are three forms of ſpeaking, which are as it were the ſtile and phraſe of Impoſtors; the firſt kind is of them, who, as ſoon as they have gotten any ſubject or matter, do ſtrait caſt it into an Art, inventing new terms of Art, reducing all into Diviſions and Diſtractions, thence draweth Aſſertions or Oppoſitions, and ſo framing Oppoſitions by Queſtions and Anſwers: Hence iſſueth the Cop-webs and Clatterings of the School-men.

The ſecond kind is of them, who out of the vanity of their wit [as Church-Poets] do make and adviſe all varieties of Tales, Stories and Examples, whereby they may lead mens minds to a belief; from whence did grow the Legends, and infinit fabulous Inventions and Dreams of the antient Hereticks.

The third kind is of them, who fill mens Ears with Myſtries, high Parables, Allegories and Illuſions, with miſtical and profound Forms, many of the Hereticks alſo made uſe of. By the firſt kind of theſe the Capacity and Wit of man is fettered and entangled: by the ſecond, it is trained on and inveigled: by the third, it is aſtoniſhed and enchanted, but by every of them, the whole it is ſeduced and abuſed.

## XXXVII. Of Atheiſm.

I Had rather believe all the Fables in the *Legend* and *Alcoran*, then that this univerſal Frame is without a Mind: And therefore God never wrought Miracle to convince Atheiſts, becauſe his ordinary Works convince them.

them. Certainly, a little Philosophy inclineth man's mind to Atheism, but depth in Philosophy bringeth men about to Religion. For when the mind of man looketh upon second Causes scattered, sometimes it resteth in them; but when it beholdeth them confederate and knit together, it flyes to Providence and Deity. For it is a thousand times more credible, that four Elements and one immutable fifth Essence, duly and eternally placed need no God, then that an Army of an infinite small Portions or Seeds unplaced, should have produced this order & Beauty without a divine Marshal. The Scripture saith, *The Fool hath said in his Heart, There is no God:* It is not said, the Fool hath thought in his Heart. So as he rather saith it by rote to himself, as that he would have, then that he can throughly believe it, or to be perswaded of it. For none deny there is a God, but those for whom it maketh that there were no God: But in vain doth he strive utterly to alienate or put out that sparkle of our Creation-Light, whereby men acknowledge a Deity, burning still within——Again, whoso laboureth earnestly to prove an Opinion to another, himself distrust it?

The *Indians* of the West have Names for their particular Godds, though they have no Name for God; as if the *Heathen* should have had the Names *Jupiter, Mars, Apollo*, &c. but not the word *Deus*, which shews yet they have the notion, though not the full extent. So that against *Atheists* the most barbarous Savages take part with the subtillest Physiosophers. They that deny a God, destroy man's Nobility: For certainly Man is of kin to the Beast by his Body; and if he be not of kin to God by his Spirit, he is a base and ignoble Creature. It destroys likewise Magnaminity, and the raising of human Nature: For take an example of a Dog, and mark what a generosity and courage he will put on, when he finds himself maintained by a man, which to him is instead of a God, or *Melior Natura*; which cou-

tage is manifestly such, as that Creature without that confidence of a better Nature than his own could never attain. So man when he resteth and assureth himself upon divine Protection and Favour, gathereth force and faith, which human Nature in it self could not obtain. Therefore as *Atheism* is in all respects hateful; so in this, that it depriveth human Nature of the means to exalt it self above human Frailty. Lastly, *Atheism* seems every way to be joyned and combined with folly and Ignorance, seeing nothing can be more justly allotted to the saying of Fools, then this, *There is no God.*

## XXXVIII. Of *Superstition.*

IT were better to have no Opinion of God at all, then such an Opinion as is unworthy of him; for the one is Unbelief, the other is Contumely: And certainly, *Superstition* is the reproach of Deity. *Atheism* leaves a man to Sense, to Philosophy, to natural Piety, to Laws, to Reputation, all which may be guides to Virtue, though Religion were not; but *Superstition* dismounts all these, and erecteth an absolute Tyranny in the mind of men. Therefore *Atheism* did never perturb States, for it makes men wary of themselves, as looking no further. But *Superstition* hath been the Confusion of many States; and bringeth in a new *primum Mobile*, that ravisheth all the Spheres of Government. In all *Superstitions*, wise men follow Fools, and Arguments are fitted to practise in reversed Order. There is no such *Atheist* as an Hypocrite or impostor; and it is not possible to see where the gen rality is Superstitious, many of the Leaders are Hypocrites. The causes of *Atheism* are divisions in Religion, scandal of Priest, and learned Times, especially if prosperous: Though for Divisions any one main division addeth Zeal to both sides; but many Divisions introduce *Atheism*. The causes of *Superstition* are the pleasing Ceremonies, the excess of outward Holiness, the reverence of Tradition, the stratagems

gems of Prelates for their own Ambition and Lucre, and barbarous Times. And as wholsom Meat corrupteth to little Worms, so good Forms and Orders corrupt into a number of petty Observations.

## XXXIX. Of Hereſies.

*You err, not knowing the Scriptures, nor the Power of God.*

THis Canon is the Mother of all Canons againſt *Hereſie*: The cauſes of Error are two; the Ignorance of the will of God, and the Ignorance, or not ſufficient conſideration of his Power: The Will of God is more revealed by the Scriptures, therefore the Precept is, *Search the Scriptures*: The Power of God is more revealed by the Creatures, and therefore the Precept is, *Behold and conſider the Creatures*: So is the fulneſs of the power of God to be affirmed, as we make no imputation to his Will; ſo is the goodneſs of the Will of God to be affirmed, as we make no deregation from his Power.

Of theſe *Hereſies* which deregate from the Power of God, beſides plain *Atheiſm*, there are three Degrees, but they have all one and the ſame Myſtery; for all *Anti-chriſtianity* worketh in a myſtery, that is, under the ſhadow of Good, and it is this to free and deliver the Will of God from all Imputation and Aſſertion of Evil: And yet it is moſt truly affirmed, that God is not the Author of Evil, not becauſe he is not Author, but becauſe not as of Evil.

## XL. Of the Church & the Scriptures.

*Thou ſhalt protect them in thy Tabernacle from the contradiction of Tongues.*

THe contradiction of tongues doth every where meet us out of the Tabernacle of God; therefore whereſoever

ſoever thou ſhalt turn thy ſelf, thou ſhalt find no end of Controverſies, except thou with-draw thy ſelf into that Tabernacle. Thou wilt ſay 'tis true, *and that it is to be underſtood of the unity of the Church.* But hear, and note, there was in the Tabernacle the Ark, and in the Ark the Teſtimony, or Tables of the Law: What doſt thou tell me of the huſk of the Tabernacle without the Kernel of the Teſtimony. The Tabernacle was ordained for the keeping and delivering over from hand to hand of the Teſtimony; in like manner, the cuſtody and paſſing over of the Scriptures is committed unto the Church. But the Life of Tabernacle is the Teſtimony.

The End of *Fr. Bacon's* Eſſayes.

---

## CONCLUSION.

A Life free from the Intermixture of Diſcontent is aimed at by all, but impoſſible to be obtained by any; for Nature hath ſo ordained it, that care, trouble and moleſtation is interwoven with the web of our life; ſo that as our more groſs part, the body, is burthened with labour and toil, ſo our more ſpiritual part, the mind, is diſquieted with diſcontented Imaginations; nor indeed can we tell how to reliſh Virtue, unleſs we firſt taſte of Diſcontent; for the Clouds of ſorrow being over-blown, (like reſt after labour) the fruit of Felicity is much more delightful and pleaſing. Virtue is not a lady that loves to ſmother her ſelf in Down, and lie at her eaſe, but ſhe affects Induſtry, triumphing in the midſt of moſt eminent danger.